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ABSTRACT

The articles and excerpts in this collection illustrate the complexity of the melting pot concept. Multiculturalism has become a watchword in American life and education, but it may be that in trying to atone for past transgressions educators and others are simply going too far. These essays illustrate some of the problems of a multicultural approach. The following are included: (1) "The Cost of Multiculturalism" (Carlos A. Bonilla); (2) "American Identity or Multiculturalism" (Balint Vazsonyi); (3) "On Mastering the 3Rs" (Carlos A. Bonilla); (4) "Of Preferences and Racial Equality" (excerpt from "Preferences Hinder Racial Equality," by M. Royce Van Tassell "San Francisco Chronicle," January 23, 1998); (5) "News on Race" ("San Francisco Chronicle," January 23, 1998); (6) "The Menace of Multiculturalism" (Mary Lefkowitz, book review, "The Wall Street Journal," March 24, 1997); (7) "Assumptions upon which Multicultural Education Is Based"; (8) "The Recipe for Disaster" (Sharyn Chamberlain, Jennifer Gates, Kevin Kenworthy, and Huong Nguyen); (9) "Multicultural Education: Is It Harmful or Beneficial?" (Tasleem Ali, Kevin Begnaud, Tim Fritz, and Mike Vocker); (10) "The Culture Gap" (Kyle Jensen); (11) "Attaining Individuality after Bi-lingual Education" (Bill Alessio, Sandra King, Karen Osterli, and Ed Ford); (12) "Sports Ignite Unity" (Dave Hill, Jill Holley, Ismael Perez, and Jay Whinery); and (13) "To CLAD or Not To CLAD" (Laurie Jackson). (Contains 10 references.) (SLD)

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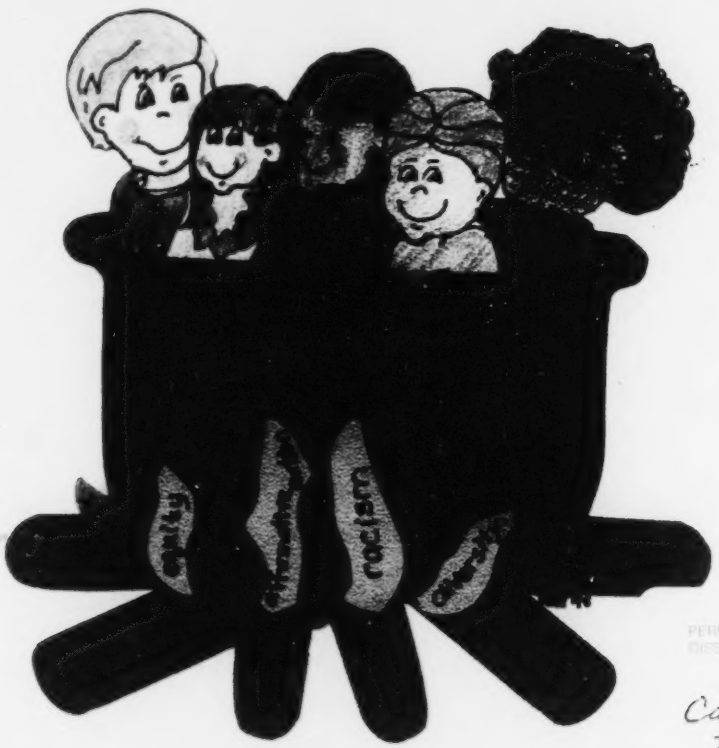
OUR EDUCATIONAL MELTING POT:

HAVE WE REACHED THE BOILING POINT?



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Our Educational

Melting Pot

Have we reached

the boiling point?

Editors:
Katherine Lynn Lauderdale, B.A.
and
Carlos A. Bonilla, Ph.D.

Illustrator:
Patti McLean

Our Educational Melting Pot

Have we reached the boiling point?

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Diversity in Education

★ Assimilation or Segregation

★ Is Multicultural Education Beneficial?

★ Making a Connection Between Parents and Teachers

★ One Language, Many Voices

★ Unity Through Sports

DIVERSITY TRAINING IN THE U.S.

Children learn best by example, what are we modeling to our children?

Has Multiculturalism Run Amok?

* Diversity
* Equality
* Racism
* Equal Opportunity
* Pluralism
* Culturalism
* Racial Differences
* Gender
* Affirmative Action
* Bias
* Ethnic Clustering
* Color blindness
* Melting Pot
* Nationalism
* Salad Bowl

Contributors

The Editors:

Katherine Lynn Lauderdale is in pursuit of a doctorate in Clinical Psychology. Self-employed as a consultant for accounting and computer software, Kathie also tutors college students in various classes and speaks on issues such as: assertative training, domestic violence and sexual harassment. She resides in Stockton, California. Kathie co-edited and had their work published in "*Chaotic Conversation: A Foray into the Complex World of Communication*", ICA Publishing, 1998 and *A Skeptics Guide to Alternative Medicine: A Holistic Approach to Well Being*" ICA Publishing, 1998. She also co-edited *"Tending to the Emotional Needs of Teachers and Children: Tricks of the Trade*, ICA Publishing, 1998. *Hello Parents. . . Where are you*? ICA Publishing, 1998.

Carlos A. Bonilla is a molecular biologist and human geneticist who has published extensively in the fields of toxicology, pharmacology, and education. A former National Heart and Lung Institute (NIH-Cardiac Functions Branch) special fellow in Cardiovascular medicine, Dr. Bonilla has devoted much of his time during the past fifteen years as -a consultant, columnist and author-to the problems affecting K-12 students in general and Latino students in particular.

Illustrators:

Eric Affleck is a cartoonist whose work appears weekly in IMPACT, the official newspaper of San Joaquin Delta College in Stockton, California. His charcoal and acrylic painting have been exhibited at the Bonner Gallery. Eric, 21 years old, is pursuing a degree in fine arts under the guidance of professor Mario Moreno. His cartoons can be found on page 46. Eric's work has been published in *"Chaotic Conversation: A Foray into the Complex World of Communication"*, ICA Publishing, 1998

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Peter Weese is 16 years old and a junior in High School. His passion is drawing and art. He plans to attend art school and pursue a career as a cartoonist or an illustrator. Peter's sketches appear on pages ii, 14. 28, 49 and our back cover.

Contributors

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Huong Nguyen came to the United States as one of the refugee "boat people" from Vietnam. He teaches at John C. Fremont Middle School in the Stockton Unified School District and is currently working on his Master's in Education Administration.

Contributors

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Jay Whinery is married to Robyn. He teaches high school in the Modesto City School District. He has been a football coach for nine years and hopes to become head varsity coach. Jay's goal is to complete a Master's degree and pursue a career coaching at the college level.

Bios not available

Bill Alessio
Tim Fritz
Jennifer Gates
Jill Holley
Kyle Jensen
Sandra King
Karen Osterli
Mike Vocker

"The desire to be different from the people we live with is sometimes the result of our rejection - real or imagined - by them. We often hate that which we cannot be. We put up defenses against something we crave and cannot have."

From Eric Hoffer's "The Passionate State of Mind", Harper and Row, 1955.

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Foreword

Where, I ask you, the reader, is it all leading us? In attempting to atone for past transgressions have we simply gone too far? Let's join the teachers, those who are in the trenches, right in the battle field front line, on an informative journey into the complex world of Multiculturalism.

But first let me ask: has our society simply run amok? Has our nation lost its sense of humor so that every word, every action, every move becomes the potential target for: "You are a **racist**!," "You are a **bigot**!" accusations? and at which point will we stop this feeling of forever walking on the proverbial egg shells?

On the ensuing pages I illustrate the complexity of the "melting pot" concept by quoting from a wide range of recently-published articles including my own light-hearted editorial "On Mastering the 3Rs."

So, read on, become informed, learn, and above all, enjoy!!

Carlos A. Bonilla

Editor

The Cost of Multiculturalism

The price of an undergraduate degree at many of this nation's finest universities exceeds $100,000 and many families wonder whether a "prestige" school is really worth the expense.

Take top-ranked Stanford University (approximately $27,000 annual tuition, room and board) whose president, Gerhard Casper, says maintains a "mini-welfare state," a constantly expanding array of new programs and student services which center around Stanford's multicultural departments, feminist studies, Chicano studies, ethnic centers, residential programs, an office for multicultural development and new classes galore; consider:

- Core class: "cultures, ideas and values" which require students to compare the Bill of Rights with Lee Iacocca's "Car Buyer Bill of Rights"; students fulfill a class assignment by attending a Grateful Dead concert.
- A multicultural history seminar, entitled "Black Hair, Culture and History"; sample lectures, given by local hair stylists.

  -The rise of the Afro

  -Fade-O-Rama, Braiding and Dreadlocks
- History 267, "The History of the United States" discussed at great length the 1960s protest movement but never mentioned the Declaration of Independence or the United States Constitution.

- Religious studies "Religions in America" devoted whole lectures to the Peyote Cult, Shamanism and the Kodiak Sect but not one to the Catholic Church. The few lectures related to Christianity discussed it only from the gay or feminist perspective. This class counts towards three different graduation requirements.

There is no requirement in American History at Stanford but students are required to take a course in race theory, third world culture and feminist studies.

Just think, all of these for only about $30,000/year; what a bargain!

Carlos A. Bonilla

Editor

American Identity or Multiculturalism?*

Individual rights and group rights are mutually exclusive. Once again, one cannot have it both ways.

We have been ordered by the prophets of social justice to replace our common American identity with "Multiculturalism." One cannot fail to notice the enormous importance the leaders of the social justice crowd attach to the eradication of American identity. They insist on bilingual education and multilingual ballots. They remove the founding documents from our schools. They enforce anti-American history standards. They banish the Ten Commandments. Add to this the replacement of American competence with generic "self-esteem" and volunteerism with coercion. Consider the vast numbers of new immigrants who are encouraged to ignore the very reasons that brought them to America in the first place. The list goes on, and sooner or later the loss of a common American identity will affect national defense, if it has not done so already.

Will Americans lay down their lives if America is nothing but a patchwork of countless group identities? Will the armed forces of the Unites States fight to uphold, defend and advance Multiculturalism?

* Vazsonyi, Balint. Director; Center for the America Founding. *Four Points of the Compass; Restoring America's Sense of Direction.* Imprimis, November, 1997.(Published by Hillsdale College, Hillsdale, Michigan).

On Mastering the 3Rs

By: Carlos A. Bonilla

Recently one of my old acquaintances, one whose company I avoid like the plague because of his rampant fanaticism , taught me quite a lesson. Let me tell you the story.

So here I was, enjoying a nice, quiet, solo cup of espresso at one of those "European-like" cafés, which destitute yuppies and university types like to frequent when - unfortunately enough - I happened to glance towards the door and I saw him, he saw me, and the simple meeting of our eyes was to him - as usual - an invitation to come over, uninvited, flop himself on the chair, and proceed to mooch a cup of cappuccino with accompanying pastries no less, and all on my bill, which goes without saying, *N'est çe pas*? (Now, I don't know what this means, but the university types use it all the time so I might as well too).

So, back to the encounter with the pseudointellectual, fanatical boor who promptly orders cappuccino and croissants. "Here goes the PG&E bill," think I, beginning to panic but don't show it.

So, he begins. "Carlos, man, you just better learn about the 3Rs, man."

"But I already know the 3Rs," said I meekly, trying to avoid a protracted and costly three hour discussion on the matter. "In fact READING, RITING AND RITHMETIC were my favorite subjects in school."

"Oh, man, not those 3Rs, man, what I mean, man, is the RAMPANT RACISM RACKET, man. Where have you been all your life, man?"

"But I have never noticed any racism directed at me personally," I answered, watching him devour the last almond croissant and fearing the worst. "Soon," though I, "he'll order a sandwich and there goes Pacific Bell's payment;" "I have lived in this country," continued I, "off and on for thirty years, still have a very thick foreign accent, look Latino, speak Spanish, I am short, half jew and balding and have never felt any prejudice or racism directed at me, my country of origin, or my family for that matter."

"But of course, you have, man, you were just too dumb to notice."

Well to make, as they say, a long story short, I set out to research the 3Rs just to see if the fanatical boor was correct. So on my way to the public library, I decided to put some petrol in my old jalopy which, by the way, was made in America, and stopped at the BP (British Petroleum) station, handed my credit card to the attendant who within seconds returned saying "It is a no-go pal!"

"A no-go, but why?"

"Because you haven't paid your bill, that's why," was her swift reply.

So, in leaving the station I thought, "well, how do you like that? There is prejudice in America and it is being practiced by the British no less."

It was obvious, the computer had been programmed to turn down transactions from those with Spanish sounding names, sheer unadulterated prejudice. Anyhow, on to the central library it was for me, with my very thick accent, halting English, and all, and while

there I said to a very nice Asiatic looking man, "Excuse me, how did you was and I speakie the English very few, could you tell me where I can find this publication?"

He raised his eyebrows, not fully comprehending, smiled, turned around and did not bother to answer. "Well, this is really something," thought I, "even the Asiatic people in America are prejudiced against Hispanics."

But those are just two isolated cases of racism, you may say, right? Wrong! Back at home, I went next door to my wonderful neighbor who happens to be African-American and asked him, "Don, have you encountered a lot of racism in your own life?"

"Oh, probably," he replied, "but I have been too busy working to really notice. By the way, will you help me move this sofa up to the second floor?"

"But of course," said I, while thinking to myself, "Well, how do you like that? Even blacks in America are prejudiced against Latinos; the only thing they think we are good for is to be laborers and move heavy pieces of furniture up and down old houses.

So, I have been thinking perhaps I should change my name to the more Italian sounding Bonelli, but nawww, no way, you just know there is bound to be someone out there who hates Italians, just waiting to practice his prejudice on them too!

So, I am sad to say, racism and prejudice are alive and rampant in America today; why, if we really want to and if we perk our ears and keep our eyes open, we can find it just about everywhere! *N'est çe pas*?

Of Preferences and Racial Equality*

"I am the white father of three black children: two 2-year-old boys and one infant girl. As young as my children are, I already worry about their life prospects. Will they excel in school? Will they attend college? Because my children are African American, these questions are especially poignant.

For most of our history, White America has systematically denied Black America an equal elementary and secondary education. White students also denied African Americans access to the best schools of higher learning, instead creating "historically black colleges and universities" where the descendants of slaves could teach one another.

Today, I fear that instead of spurring African American students to succeed, affirmative action programs create incentives for mediocrity. By lowering the admissions criteria for some, affirmative action forces applicants to stand in different lines. White students compete in the "A" line, black students in the "B" line.

By lowering admissions standards for black students, we assuage our consciences by claiming to be giving them the means to realize the American Dream. But we are also telling them that we presume they are inferior and less able than others.

My children need to understand that they can compete with the best in the world, regardless of the color of their skin."

* Excerpts taken from M. Royce Van Tassell's editorial "Preferences Hinder Racial Equality." San Francisco Chronicle, January 23, 1998.

M. Royce Van Tassell works with the Pacific Research Institute, a think tank based in San Francisco.

News on Race*

"It is curious that even as this nation becomes more accepting of racial diversity, public complaints about discrimination have become more strident."

-Dick Kidd
Corte Madera

"Racism can be black or any color - it is not limited to white. White American children grew up largely unaware of the "problem" of color in our society except in those cases where they were also victims of subtle indoctrination."

-B.G. Downs
San Rafael

"If you say anything that isn't outright flattery, the slightest thing critical - however true - about blacks, Latinos or Asians, you are called a racist."

-Daniel Curzon,
San Francisco

"We understand in our hearts and minds that everybody comes from a particular race and that all people in these races feel more comfortable with their own people."

-Jack Dunlavey,
San Jose

*Adapted from the

"FORUM ON RACE," San Francisco Chronicle, January 23, 1998

The Menace of Multiculturalism*

"Does the U.S. Constitution owe more to the 18th-century Iroquois than it does to the ancient Greeks? No, but many younger people may answer yes, because that is what they have learned in school. The history children learn is not necessarily a record of what actually happened in the past; rather, it is often an account of what parents and teachers believe they ought to know. Or at least that is the tendency in schools and universities today.

The goal of the movement known as Multiculturalism is not simply to allow children to learn about other countries and cultures. It also seeks to redress past wrongs, to make children acquainted with the people who have been left behind as roadkill by the chariots of conquerors on their way to war (before ethnic, racial and gender "balances" were restored). And to a large extent the movement has succeeded: Native Americans, women, slaves and their descendants have a new prominence in the study of American history and in the way it is taught."

*Excerpted from Mary Lefkowitz 's review of a book with the same title written by Alvin J. Schmidt which appeared in The Wall Street Journal, March 24, 1997.

Ms Lefkowitz, a professor of classics at Wellesley College, is the author of "Not Out of Africa: How Afrocentrism Became an Excuse to Teach Myth as History.

Assumptions Upon Which Multicultural Education is Based

1. Learning that has been personally assimilated in experience cannot be directly communicated to another.
2. Teaching is not a matter of transmitting stored information, concepts, and patterns of thinking from one person to another; rather it is a way of working with students to facilitate their acquisition of information, attitudes and skills so that they may understand and cope with their environments.
3. Learning must be accomplished by the individual him/herself. Active student involvement is the key element for learning. To learn that with which one cannot identify is futile and such learning is irrelevant.
4. Each student should be involved in determining the goals of his/her own learning.
5. If the learner must be an active participant in his/her own learning and not a passive vessel into which knowledge is poured, then the teacher can only hope to be an effective facilitator of learning, not a teacher in the sense of "giver of directions."
6. It is impossible within any course to anticipate, examine and find answers to every problem that will face you as a teacher. Many questions have no "correct" answers. Problems and perplexities of teaching in a multicultural classroom require the combined efforts of many so that at least partial and tentatively useful approaches may be developed.
7. Your best preparation for multicultural teaching is to become involved in discovering for yourself answers to some of the problems of teaching to a pluralistic audience.
8. The teacher is not an absolute authority in the field but is a learner who has traveled this path longer, experienced much and read deeply. The teacher should be deeply concerned with educating people to live in a multicultural society.

THE RECIPE FOR DISASTER

Sharyn Chamberlain Jennifer Gates
Kevin Kenworthy Huong Nguyen

Teach effectively . . . no matter what. Whoever decided there was a recipe for the melting pot? We believe it is time we lose this recipe and just teach. Unwittingly we have joined together to eliminate one important feature of America that allowed us to become a great power and example to all.

For over 200 years, the United States has been a "melting pot." Hundreds of peoples of differing races, nationalities and religions have come to fulfill a dream. After a generation or two of intermixing dreams, cultures, religions, and blood, the concept of an Italian-American, German-American, Irish-American, African-American or Asian -American lost its meaning. We took the best everyone had to offer added it to the pot and created the best nation in the world: **America**. To the extent that we have excluded groups from the pot, we have cheated ourselves as much as we have cheated those excluded.

Now, through calls for "diversity" and "local control and local standards" we have a new paradigm, the social scientist's new term is the "salad bowl." Hyphenated Americanism is in. We may have communities where an out-of-work Protestant would go hungry, where children are caned for graffiti, disbelievers are stoned, books burned or women are owned.

We are working toward an America that is a loosely held collection of racially, religiously, and culturally pure-bred communities each believing the other is wrong, inferior or stupid. **This is not a country, this is a disaster!**

"A picture of a society in which the vast majority of Americans are ill prepared for the future."
-National Center for Education Statistics

Transplanted to the classroom, this issue has much broader ramifications: the failure of a generation. This is not something that will happen, or might happen, it is something that has already happened. Our schools are a failure. Look around! To date, almost half of United States adults have very limited reading and writing skills. Education Secretary Richard Riley reports that the National Center for Education Statistics "paints a picture of a society in which the vast majority of Americans are ill prepared for the future." The important concept is that the work force requirements and needs are changing so rapidly, skills considered sufficient today will not be adequate in the years to come.

In our rush to create the diverse classrooms are we losing our focus, to teach students effectively? In losing our students, we have lost a significant portion of or future. Schools mirror the real world. The solutions offered by education professor Robert Rueda for raising the relatively low school achievement of minority children "promote continued incompetence." He states, "schools should begin in their efforts to reach a diverse student population focusing on promoting cultural diversity. Children of varying ethnicities learn based on their culture. Studies show that ethnic students may be so overwhelmed by how things are taught that they are never able to concentrate on what's being taught" (Rueda).

We really do not believe that students in today's high schools are having discussion on how the class is taught! Rueda repeats the now tiresome notion, that minority children's culture prevents them from learning to read and do math in the same way as do other children. His contention that the minority child learns reading skills and math in a peculiarly cultural way is dangerous nonsense.

It is time we teach effectively to all students and prepare them to enter the work force with the skills they need. Taking a recipe approach to teaching creates an atmosphere of individual limitations. We foolishly limit our students based on these cultural differences rather than letting them, for lack of a better term, "be all they can be."

PROGRAMS TO HELP WITH DIVERSITY

Biased treatment has inflamed racial tensions inside and outside the classroom. "Equal, but separate - behind the diversity of my high school lurks the reality of self-segregation," "Diversity Programs Can Prove Divisive," "High Arrests Rates Shown for Black and Latino Youth," "Diversity-The Less Legitimate Child of Affirmative Action" are headlines of today's newspapers which make it painfully clear to all those involved in education **WE NEED HELP.** It is time for innovative programs that will succeed. High school campuses across the country are struggling to deal with the issue of diversity and it manifests itself in the form of gang violence and racial tension. Many of the students are at unrest. What can be done?

"I don't see color, I only see children."

-Vivian Paley

One successful program on high school campuses today is helping to promote school spirit and unite all students. The program is called **SPIRIT,** an acronym for **Student Problem Identification and Resolving It Together**; it originally began as a result of racial problems in Los Angeles and started through the Department of Justice in 1985. The Community Relations Service (CRS) of the United States Department of Justice realized that understanding the specific perspective and issues of labor units could be compared to racial and ethnic groups of students that make up a high school campus. Using the labor model, CRS facilitated identifying problems in homogenous, small groups of students (1-20), at the beginning, but entered the solution phase by randomly assigning students to heterogeneous small groups. The integration of students in the process of brainstorming solutions had the effect of redefining their identity as members of a school, working together to make a difference. It enabled students to move from racial and ethnic problems to common solutions for improving the whole school environment while at the same time getting to know each other. It also demonstrated how students are more alike than different.

During the years 1985 to 1992, the program was under constant review and evaluation that resulted in several modifications. For example, the length of time that originally required three days to implement eventually was shortened to two full days. The fundamental objectives of the process, however, remained the same. It is designed to help school administrators gain insight into students' perceptions of problems that impede their education and allows students of racially and ethnically diverse backgrounds to gain

their education and allows students of racially and ethnically diverse backgrounds to gain insight into the commonalities of their concerns about school. It empowers students and allows them the opportunity to provide input and thereby "buy in" to the design of the goals and objectives of the school.

In 1991, due to the high demand for SPIRIT programs from schools throughout the Western Region, CRS began to train local facilitators to assist in conducting them. In 1992, it entered into a joint project with the Association of California School Administrators to train their field service representatives to conduct the program in schools throughout the State. CRS provided an outline to insure that implementation would be successful.

Schools in Sacramento, Long Beach and Manteca have had successful SPIRIT programs on their campuses. Sierra High school in Manteca, known for its diverse student population, has seen improvement in conduct since implementation. The students work together toward the success of their school.

In summary, the SPIRIT program has witnessed students from all races, ethnic cliques, gangs, clubs or student governance meet together. Each time there is a breakdown of barriers, and the development of some positive relations that ultimately reduce racial tension. Every school using the program prepares a written report or work plan developed to bring students together to make some improvement at their school. Integrated into the program is the practical use of problem solving techniques that every student is taught. Lastly the program brings students of different racial and ethnic

backgrounds, police and adults who together work and learn about each other and develop respect for one another.

For more information about the SPIRIT program teachers and school administrators can contact Stephen Thom, Community Relations Service, U.S. Department of Justice, 211 Main Street, Room 1040, San Francisco, California 94105; (415) 744-6565. Programs like this can help bridge the gap in race relations on our high school campuses. They can help provide students with the knowledge that while their diversity can be celebrated there is strength in a common bond. They can teach them that stereotypes and assumptions fade when they get to know each other. It is up to the people of goodwill to start the conversion.

Quotas

The question we need to ask ourselves is: are quotas needed? The purpose of quotas is to diversify our public facilities. As teachers and future teachers, we feel quotas are an important issue to discuss. Since they prevent schools from being segregated. Boston Public School District is one example of quotas working. The schools were segregated but, through legal changes, became desegrated: nearly half of the 57,000 students are bused to different schools to achieve a racial and ethnic mixture since busing limits the domination of one racial or ethnic group.

In 1987, 10% of the teaching force were minorities and this number is expected to drop to 5% by the end of the century. On the other hand minorities will make up 39% of the student population by the year 2020. With these numbers, quotas are important to

keep the school's staff diverse too. It has been said that minority students learn more with minority teachers. Boston Public School District maintains a 20% black teacher and administration and 10% of other minority groups.

But it is dangerous to fill quotas just to meet required numbers. The quality of a teacher cannot be based on nationality, but rather on teaching skills and success in the classroom. As teachers and administrators it is our job to prepare students for the future. And if we cannot do that because of our nationality, race, or religious beliefs, we do not belong in the education field. We are here for the children, not to fill quotas.

Teaching Effectively

This brings us to the subject of teaching effectively! In a diverse classroom there are numerous personalities and very distinct individuals. This should not interfere with a teacher's ability to teach. All students regardless of their ethnic, racial or religious background have the right to learn. The diverse classroom should give teachers the chance to teach students the importance of other races, ethnic backgrounds and religions.

"Multicultural learning achieves its pinnacle when students are inspired to challenge and act upon their beliefs and values about people who differ from them or from the mainstream." It is our job as teachers to help students better understand each other and accept others who are different. This will guarantee their success in the future.

The diversity of the classroom and the United States will not change or stop. So why ignore it? Let take this opportunity to learn ourselves and teach our students the importance of the melting pot. Through education and programs like SPIRIT the world can be a better place. Thanks to the teachers!

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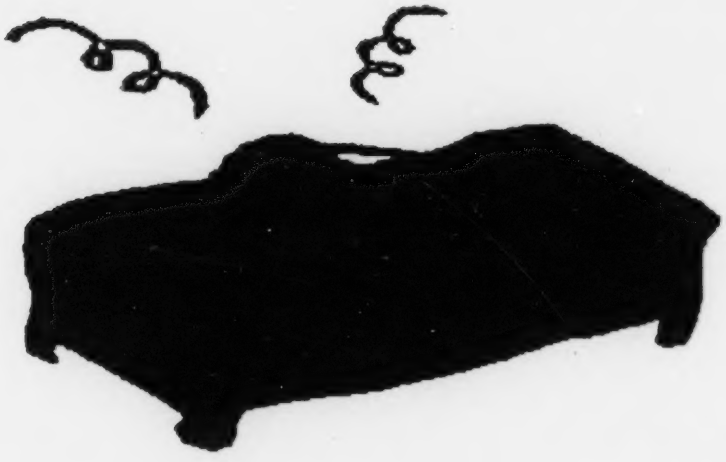
Multicultural Education

Is It

Harmful or Beneficial?



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Multicultural Education

Is It Harmful or Beneficial?

Multicultural education in America is in great turmoil. Ideally we toss into a pot and blend various cultures without any problem. Today, however, the melting pot represents a tossed salad with each culture having its own distinct texture and flavor. Is the intention of the educational system to promote the melting pot or encourage the diversity of a tossed salad?

According to Levine and Havighurst, the public school system encouraged the 33 million immigrants who came to the United States from 1820 through 1920 to form a melting pot. They were pushed to do away with old customs, beliefs, cultures and views, and conform to general American ideals, values, and customs. In contrast, Biehler and Snowman claim the idea of America as a great melting pot was popular until the social unrest of the late 1960s and early 1970s. As urban riots and civil rights movements escalated, minority ethnic and racial groups such as African-Americans and Hispanics fought for bilingual education programs and ethnic studies in the public schools. These Americans realized they did not want to fit the white Anglo-Saxon, Protestant norm of a "traditional American" and began to show a desire to be American with different characteristics. Since the early 1970s, the desire to preserve ethnic diversity, and the continued inflow of immigrants, has accelerated the growth of multicultural programs.

Multicultural education does not have just one definition. For one thing, people do not always agree on what forms of diversity it addresses as depicted by the five-definitions and methods of teaching multicultural education (Gibson):

- Education of the culturally different to help students develop the necessary skills to become assimilated into the mainstream culturally.
- Education about cultural pluralism to promote cross-cultural understanding and respect for cultural differences.
- Education for cultural pluralism to preserve cultures, strengthen ethnic group identity, and encourage social and political participation of minority groups.
- Bi-cultural education to help multicultural students acquire language and skills required in the mainstream culture and to support and maintain their specific culture.
- Multiculturalism as the normal human experience in which students are taught how to function in many cultural contexts in our multicultural society.

According to supporters, multicultural education has many advantages, some of which are:

- Multicultural education helps students retain their cultural identity.
- Multicultural education makes transition into mainstream classes easier.
- Multicultural education provides assistance for students who lack support from home.
- Multicultural education makes it easier for students to use their own language in the learning environment, which increases their chances of becoming a successful.
- Multicultural education helps students learn about other cultures, making them more knowledgeable about their peers.
- Multicultural education focuses on the differences of students rather than their similarities. This could be a two-edged sword.

Christina Becerra, a teacher assistant at The Lodi Adult School, is a supporter of multicultural education. As an elementary student she was a participant in a bilingual program that taught her to read and write in her primary language, Spanish. This program contained lessons about her culture that included holidays and Mexican history. Christina's brother, on the other hand, was pulled out of this program in fourth grade and cannot proficiently read and write in Spanish nor does he know much about his culture. "All he knows about Mexico is that his favorite soccer team comes from there." Christina's brother has difficulties in understanding literature and in writing essays. His teacher claims these problems may exist because he was pulled out of the bilingual program before becoming proficient in his primary language.

On the other hand, there are also disadvantages to multicultural education. Many feel it is ineffective, and should be modified or eliminated. Consider these arguments:

- Multicultural education does not promote assimilation in the United States. Some would say it slows it.
- Multicultural education is expensive. It requires special training, extra materials and additional teachers.
- Multicultural education assumes that children need bilingual education, while often they pick up English quicker without it.
- Multicultural education fragments a teacher's time, which is distracting, and creates an ineffective teaching environment.

Many teachers are frustrated with the increasingly time consuming requirements of multicultural education. One example: physical education teacher at Lodi High School, who, even though about to retire, has been forced to undertake mandatory multicultural classroom training to become certified as an "effective teacher"; this after teaching for

over thirty years. He, along with many other senior teachers who have succeeded in multicultural classrooms, feel this is an outrageous demand and an insult to their professional dedication. The emphasis on multicultural education is theoretically sound but not necessarily effective. For example, unity, acceptance and an understanding of others is being taught but students are now more than ever segregating themselves by color, race, and culture.

It is our commitment to students to provide an environment in which a maximum level of learning can be reached. To achieve it we must pull support from all aspects of the learning process. Teachers, administrators, the community, and parents need to take an active role in the education of today's youth and must be flexible to meet the needs of the diverse classroom. We need to look through our students' eyes and hear through their ears. What we see and hear will be different from what was seen or heard ten to fifteen years ago and learning through their perspective can help us educate them in a more effective manner.

We would like to finish with a quotation by Velda Correa, the principal of Rico Elementary School in Texas, who said:

> **"Every child deserves a great education- not a good education, not an average education, but a great education . . .- We don't like to settle for second best. Why should we ask the children to?"**
>
> - Reinart

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The Culture Gap

A Closer Look at Education Through The Eyes of Different Cultures

Kyle Jensen

In society today we have a plethora of cultures causing our classrooms to look more like international conventions than school rooms. With this increased diversity it is becoming more difficult for teachers to provide a quality education. In California, few teachers have a classroom full of students who resemble the same cultural background as themselves. This causes misunderstandings.

Here I attempt to shed light on some aspects of different cultures which teachers can understand and thus help better educate their students. I am a Caucasian male and selected for discussion those cultures found within my area and about which I know very little: Asian, Cambodian, Laotian, Hmong and Vietnamese. I present my views of the Asian groups, their correlation to one another, and some aspects of the Hispanic and African-American cultures.

First, stereotyping people with common cultural features (physical) with labels applied to the larger cultural group is wrong. Every person and family can hold different beliefs from the rest of their culture and the only way one can really know what those differences are is to ask. **ONE OF THE WORST MISTAKES A TEACHER CAN MAKE IS TO STEREOTYPE A CHILD.**

Cultures share some values within the same vicinity. Many Asians view teachers as professionals that have authority over their children's education, and believe parents should not interfere with the process. Education is very important to the Asian culture, they consider it directly relates to the family's integrity. Parents have a hard time accepting the idea of learning disabilities because they see these things as shameful.

A major cultural difference between Asians and Westerners is body-language which is always part of any Asian form of communication. It is more important than what they are saying and frequently leads to confusion because Westerners do not interpret body-language effectively.

Cambodians

In Cambodia, schools are neither free nor mandatory. If you value an education you can get one but, if you do not, working with your parents is the next option. Teachers expect a gift at the beginning of the year, demand and always receive the highest respect and asking questions is considered rude. "Good students" in Cambodia are those who can recite back accurately what the teacher has said. No one discusses private and personal matters at school which is solely a place to learn. Books are valued commodities because they are expensive and rare. The culture usually delegates women to the home so they hardly ever attend school.

Laotians

Along with Cambodians, Laotians follow the religious belief known as "Little Vehicle" Buddhism. This involves ancestor worship and animism in its way of life. Within this culture they lead children to believe it is the parents' duty to teach them good deeds, give them an education, and arrange their marriage. In return children are responsible for

providing for their parents in old age and honor them in the household ritual observances. Many views of Laotians are similar to those of the Cambodians'. They do not allow students to ask questions or make suggestions to adults; therefore, in our culture they may seem shy and confused when asked. Overall, immigrants view education as very important to improve their socioeconomic status.

Hmong

The Hmong people are a different group of Asians: they come from a wide-spread area and do not originate from a specific country but from isolated regions in which different groups settled. When the Hmong emigrated to America many different groups came from different countries and holding different views. Hmong parents consider education the key to their children's future, encourage children to study as hard as possible and limit parental involvement. This is because many parents are illiterate, cannot check or monitor their children's progress in school and realize they lack resources for their children to use. They want to develop Hmong teachers who can help their children. They tend to believe whatever their children say about their homework, grades and activities in class. Hmong parents do not feel it is their right to speak out against the American educational system, after all, it has brought about a great nation with high standards of living and a modern way of life. What right do they have to question that? Because of this they give their children to the educational system hoping it will raise their standard of living. They are very reluctant to attend any parent-teacher meetings because they feel the school will take care of everything that needs be done. Hmong believe they

should grow up to be like everyone else because nothing is better than what Americans have. They also believe time *per se* can solve many problems and better so than human intervention. They reason not to push hard in haste, but to let events run their course.

Vietnamese

The Vietnamese have similar views on education to other cultures of Asian background. Parents value it and see it as a way for their children to become "a complete person." Illiteracy is shameful. They have the utmost respect for intelligent people and would like to see their children become intellectuals. Not only do they believe education involves academic achievement but that it also gives moral guidance and expect their children will receive an all-around education. When it comes to parental involvement they usually stay out of it because they feel educational matters should be left to the teachers who, in their mind, are professionals whose job it is to educate. Often becoming actively involved with homework or outside activities is difficult for the parents. They are not very well educated themselves and they are trying to provide economic stability for their family so extra time is not a usual commodity.

African-Americans

This group is the largest minority group in the United States. Like most cultures, education is considered important. Yet, some sociological factors have affected their views on education. Many African-Americans relate the theory and practice of education along with that of political theory and practice. Since many families within this group feel

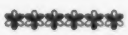
the political system is against them because of race they believe the education society gives them is not as good as it should be. This view has been around ever since African-Americans were freed from slavery. During that time, they decided to form their own schools, the instruction given was really no different from that of whites, but they felt it was better because it avoided further suppression. Another factor that has an influence upon the African-American child is the preponderance (71%) of one parent households (U.S. Bureau of Census). This can have strong repercussions upon children growing up since they lack both male and female role models.

Hispanics

People of Hispanic culture in this part of the country (California) mainly come from Mexico. They come in search of a better life and most often begin by working in the fields so many children who attend public schools live in lower economic conditions. Parents send their children to school in hopes the education they receive will provide for them better economic and social opportunities. Emigrant parents feel lucky their children can get a free education, will push them to do well in school and try to provide as much support as they can. When it comes to being involved, the biggest barrier is language since many do not speak English. Just as some Asian groups feel the American educational system has done well to produce a modern nation, Hispanics feel they have little right to question how the system works. They leave this to the professional educators.

Conclusion

As a teacher, I believe school should be a place for learning to read, write and do math. Those fundamental skills are necessary for everyone to function in today's society. Of course, anything else learned in school will be of benefit to the student. Learning to communicate with others is something all people must learn but for teachers, this may be the hardest job of all. Often they do not know what a student's background is and may do something that causes the student conflict; showing an interest in finding out about the students' culture will have two positive consequences: first, the children will see their teacher is truly interested in them as people leading to increased respect and willingness to follow directions. Second, the teacher will gain an understanding of who the students are, how their culture works and use this information to help educate them. This type of approach, granted, makes for additional work, but in the end it helps provide the best possible situation for learning. As professionals it is imperative we do so!



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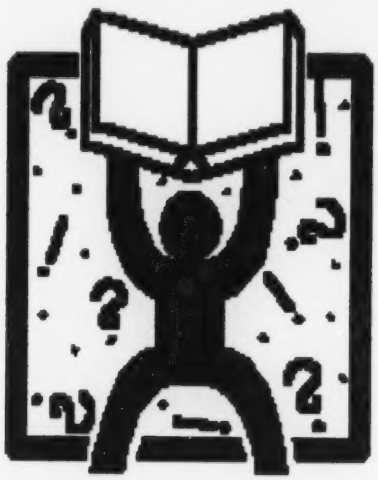
Attaining Individuality After Bi-lingual Education



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America has always been a pluralistic society in pursuit of a singular language. Love it or leave it, English is spoken here and the limited English proficient (LEP) child is never more alone than when confronted by the sudden mysteries of this new language. To aid this child by teaching their native language until they achieve a basic understanding of English would seem the logical and humane thing to do. Hence, the passage in 1968, of the Bilingual Education Act; its purpose: that every LEP child receives a fair shake, that the days of total immersion be over. The Great Society, as envisioned by President Lyndon Johnson, was indeed kicking into gear and nearly thirty years later we see how even the best laid plans can go awry.

The testimonies are mixed, with proponents and critics of bilingual education drawing from a plethora of statistical data to support either side. When numbers fail to persuade, both sides summon up human interest stories to strengthen their arguments. There are glowing reports of LEP children making the smooth transition from bilingual to mainstream classes within three years, their subsequent academic scores heralding the success of the program. Countering these, stories of abuse such as those in New York City, where children with Spanish surnames were summarily assigned to bilingual classes, regardless of English skills, with barely half testing out after three years.

As with any politicized debate, both sides defend their stance with such righteous indignation it becomes difficult to determine who is right or who is wrong; unfortunately, LEP children are caught in the middle, pawns in the bitter debate that has come to represent just one component of a much larger issue: the cultural variations brought on by the onslaught of immigration, which is affecting a dramatic and lasting change in the

demographic make-up of America, a place where the territorial defense of English as the official language is pursued as if it were the land itself.

Perhaps the defenders of English have a valid point. In his book, The Disuniting of America, Arthur Schlesinger writes about the "mutual antipathy of tribes" in historical terms and how, if unchecked by assimilation, this natural antipathy can serve to fragment a country. Schlesinger envisions "this" country reduced to civil strife by ethnic divisions given impetus by a separate language. For it is our language that defines who we are, with unity and true assimilation achieved only through a common shared language. Cognizant of our multiethnic society both past and present, Schlesinger quotes Hector St. John de Crevecoeur, an astute 18th century observer of the American condition, who marveled that such a "promiscuous breed" of people could come together to form "one people" and establish a national identity. In short, America has come to exemplify how a multiethnic society can become a cohesive whole, one nation with liberty and justice for all (Schlesinger). Of course the words "liberty and justice" ring hollow for those who cannot afford such abstractions. In a darker view, it is noted that **PERSONAL FREEDOMS DECLINE IN DIRECT PROPORTION TO POPULATION GROWTH**. It is imperative that the problems of immigration be addressed in humanistic terms far removed from the reactionary measures imposed by the passage in California of Proposition 187. Albeit unconstitutional, this proposition sought to strictly curtail the rights of illegal and undocumented immigrants. Now relegated to our labyrinthine court system, Proposition

187 should nevertheless serve as a wake-up call to the politicians that the natives are growing restless in having to share an ever diminishing slice of the pie.

Taking issue with Schlesinger requires a new perspective, the notion that he might be preaching from the pulpit of paranoia. Lost in some provincial Eurocentric mind set wherein the white Anglo-Saxons define the center to which others might aspire, he fails to lend credence to the pluralistic reality of American society. In Schlesinger's world the bloodlines run primarily white and black and, through assimilation, we paint the town gray. This is attainable through a shared language and cultural tolerance. He is less definitive when addressing the deeper shades offered by a recent influx of Hispanic and Asian immigrants. They talk funny, don't they?, and in some cases are so culturally removed (from the mainstream) that they create a detour on the road to assimilation.

Then again, Schlesinger is right. Such is the fetching quagmire the immigrant population creates; it is an issue in which any right answer may produce a multitude of wrongs. Bilingual education lies at the heart of this particular dynamic since it refers to language itself, the rack on which we hang our identity. The key word here is "**IDENTITY**." It arises out of self-esteem, the very thing education must impart to the fledgling student. In his book, Schools Without Failure, education theorist William Glasser writes in detail about the problems of failure. Though his book is not about bilingual education per se, it relates nevertheless because it is about quality education, the very thing that all players in this complex issue allude to.

Glasser has determined there are two kinds of failure: failure to love and failure to achieve self-worth. He admits they are "so closely interrelated that it is difficult and possibly artificial to separate them" (Glasser). Suffice to say they are among the basic needs, this need for love and self-worth.

Together they are instrumental in leading us down the pathway to "identity." We cannot underestimate the importance of having our own identity. It is another basic need, this need to believe that we are distinct in relation to others, that we are more than just a silhouette.

These three components of personal growth-- love, self-worth, and identity--are realized both at home and in schools. In the context of schools love is the sense of belonging, which is the antithesis of isolation, that crippling emotional state where the flame of learning is extinguished. If love is the sense that an invitation has been extended to join the greater community, then self-worth is the byproduct of this action. In the world according to Glasser, the degree to which a child experiences self-worth is the litmus test by which an education is measured.

If one is to find faults in Glasser's philosophy it would surely be in his industrial strength idealism. Being flesh and blood like anyone else, your average (or better than average) teacher would be hard pressed to live up to his or her expectations, particularly in regard to the non-English speaking student. How can teachers meet the special needs of the

LEP student if they are forced to neglect the remaining ones? In this light the segregation offered by bilingual education might be justified, the case being that the majority should not suffer academically because of the needs of a few. Yet one cannot help recalling Glasser's theme of isolation and failure, and how it seems to override any other cogent arguments. In a more perfect world we would find a way to accommodate each and every student. Then again, this isn't a perfect world, is it?

Richard Rodriguez, a critically acclaimed writer of Hispanic descent, writes knowingly about the travail of bilingual education in the voice of a man who has been there. Like Glasser, he too emphasizes the importance of identity, or lack of it. He harkens back to the private language spoken between inmates, in his case Spanish, and the inevitability of its demise as it slowly loses ground to the spoken public language, in this case English.

> *"One day in school I raised my hand to volunteer an answer. I spoke out in a loud and clear voice. And I did not think it remarkable when the entire class understood. That day, I moved very far from the dis-advantaged child I had been only days earlier. The belief, the calming assurance that I belonged in public, had at last taken hold."*
>
> -Rodriguez

Rodriguez posits an articulate and telling indictment of bilingual education because it is true to life. He takes issue with bilingualists' attempts to highlight the differences in people, as if assimilation were the death knell of individualities. Rodriguez is wise enough

to recognize the irony that is present. "Only when I was able to think of myself as an American, no longer an alien in gringo society," he says, "could I seek the rights and opportunities necessary for full public individualities."

Of course Rodriguez in not Joe Average. He is blessed with extraordinary intelligence and discipline, traits that bypass most of us. Yet at one time he was a child entering public school without the ability to speak English. He persevered and then flourished only by learning English immediately through total immersion. But beyond academics his major victory was his new found self-esteem and, ultimately, his own identity.

Perhaps the answer boils down to science. We now know through research on brain development that the ability to learn a second language is highest between birth and the age of six. These are the years when the brain is developing synapses at a maddening rate, waiting, ready and willing to be transformed by experience. So why delay language acquisition for the later years or, in an even greater absurdity, assign the teaching of foreign language to secondary school?

Imagine the effectiveness of some sort of preschool enrichment program in English. If we could somehow reach the three to five-year-old immigrant children with English lessons, the formal school years would become much easier. The older, and newly arrived, immigrant child or adolescent needs a different approach altogether. The obstacles they face often seem insurmountable, as they must have to earlier generations of immigrants. They form the harder edges of the problem and define in sharp detail its magnitude.

If we take a moment to look back, to study our tracks and how far we have come, we cannot help but notice the acceleration of events. Bilingual education itself has grown from humble beginnings into a $10 billion-a-year expenditure. The ensuing administrative clamor was merely the sound of school districts vying for their piece of the action. To the more cynical observer it would appear that **THE BUSINESS OF EDUCATION IS BUSINESS**. In any case, with so many federal dollars at stake, the human capacity for self-interest and mismanagement became readily apparent. Yet change, or in this case corrections, were won hard against a steadfast bureaucracy. As it stands today, bilingual education cannot deliver on its promise that the LEP child can learn English. In some cases the child will actually suffer academically by being mislabeled as LEP. This occurs because some school districts have as many as fifty nationalities to contend with, and who is to say where any given child might be placed?

The problem accelerates; it overwhelms! The United States is now home to 327 languages and counting. California is ground zero in the explosion of immigration, and a place where 1.25 million children understand little or no English, 20,000 bilingual teachers are needed to meet the immediate demand. Many openings for Spanish will likely be filled, but who will teach Russian or Cantonese? It becomes too oppressive to continue in this vein, for the numbers will surely defeat us.

In the final analysis, bilingual education is in a tenuous position because it goes against the grain of assimilation by reinforcing separateness. We can offer a hand to the LEP student, but it is the student who must ultimately cater to the ***status quo*** in order to gain acceptance. Again it is the dichotomy of the public versus the private as articulated

by Rodriguez, i.e., education itself becomes a public forum in direct competition with the privacy of home. It is the successful student who has the ability to create distance between the public and the private, to assimilate by accepting and learning the spoken public language, the sooner the better. The tendency to hold on to the spoken private language of home can only generate failure since it becomes cancerous to academic growth and self-esteem. It is sad to say it appears only through the abandonment of one language can one master another.

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In a world where people of all ages, races, religions and backgrounds live together it is essential that we, as teachers, show our children how to effectively work and get along. Athletics is one of the most effective venues for making these values come alive. Henry Roxborough once said "Sports is the one area where no participant is worried about another's race, religion or wealth and where the only concern is "Have you come to play?" Take the Olympic Games: people come together from all over the world, an international sports competition, to display the fastest, the strongest and the highest. That is the motto of the Olympic games, "citius, altius, fortius, (Swifter, higher, stronger).

Participation in sports is a tremendous outlet for our youth. Look at any playground, gym or sporting arena and one thing stands out: kids do not care about the color of their skin. If we could come up with the reason why this is true, it is the concept of the **TEAM**. Pat Riley said "Teamwork is the essence of life." How simply put, yet challenging to do. The importance of athletics in schools is critical. It seems sports today are not stressed enough.

A football coach sees a different atmosphere in life. One where the individual's race and color are diminished and the strength of each other to accomplish the goal of winning, learn to participate together as one, and not be divided, enhanced. Sports

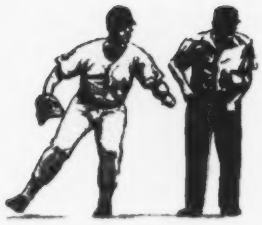
can also break down barriers in the classroom. Once these athletes play together as a team, they can carry this compassion over into other aspects of their lives.

When looking at sports and how they affect our youth, we know people who are involved in extra curricular activities and athletics maintain better grades, stay in school, do not drop out and seem to be better adjusted to the world around them. These facts are astonishing:

- ★ Fact: 57% of students who do not participate in athletics or after-school activities are more likely to drop out by their senior year.
- ★ Fact: 49% are more likely to use drugs.
- ★ Fact: 37% are more likely to become teenage parents.
- ★ Fact: 35% are more likely to smoke cigarettes.
- ★ Fact: 27% are more likely to have been arrested.

These numbers represent a diversity of young students, and no one race, color, religion or gender presents an exception to the rule. The fact is youth need direction into society and guidance in cooperating with others. Sports and after-school activities can provide both.

Participation in sports is essentially a multi-cultural teaching tool; we all need a pat on the back once in awhile so why not use sports as the perfect venue for promoting unity? From sports all participants receive some form of unification, which is precisely



what youth search for today A popular psychological theory suggests sports and games may help children learn how to deal with the problems awaiting them in adult life and give children the opportunity to resolve conflicts they encounter as they grow older. Sports have found the answer of unity when dealing with multicultural diversity. The problem lies in convincing diverse ethnic groups to become involved since, often, there are underlying reasons for their reluctance: home life, social background, cultural responsibilities, and peer pressure among others. For instance, at the school where I coach high school football, there is a 55% Hispanic population and ironically, only seven Hispanics out of a team of fifty-five. As in other high schools, one-half of our school population is bussed in from the low economic areas; a powerful disincentive!

"A house divided against itself cannot stand."

Trusdel offered several explanations for low involvement of Hispanic athletes in high profile college sports such as football and basketball. One reason is cultural: baseball and soccer are the primary sports to which many Hispanic immigrants are exposed as children. Hispanic people tend to be small in size and for basketball and football, size is a definite benefit. As they become familiarized with and find opportunities in other sports, representation is likely to increase. Involvement is the key!

All over America, in every school setting, there is some form of multi-cultural diversity. All over America, in every school setting, there is some form of activity or sport. It is the blend of sports and cultural diversity that seems to work well. For us, the objective as teachers is to reconstruct this form of companionship, teamwork, and unity in the classroom. Just as coaches strive to develop these characteristics in the sports arena, we must also strive to get our collective audiences to understand the importance of unity. The power sports have upon children cannot be matched, they have brought more children and groups of people together than any other activity. Teachers, let us recognize that power and use it to our advantage, to bridge existing gaps in our diverse student population.

"Coaches have a special opportunity to make the athletic field or court a classroom for values"

-James Yerkovich
Basketball coach and Academic Dean
Judge Memorial High School

As a high school football coach for the past eight years, it still amazes me how we can bring ethnic and socio-economic diverse students together to play as one, as a team. In the same sense teamwork can and should be taught in the classroom.

Sports are an excellent way to build children's self-esteem. From athletics they get a sense of accomplishment and gain a sense of togetherness. Self-esteem develops in children, and all of us, when we feel needed.

> ***"The entire sum of existence is the magic of being needed by just one person."***
>
> -Vi Putnam

Our goal as educators and coaches is to combat biases and unite our youth through athletics.

"BY UNION
THE SMALLEST THRIVE,
BY DISCORD
THE GREATEST ARE DESTROYED.

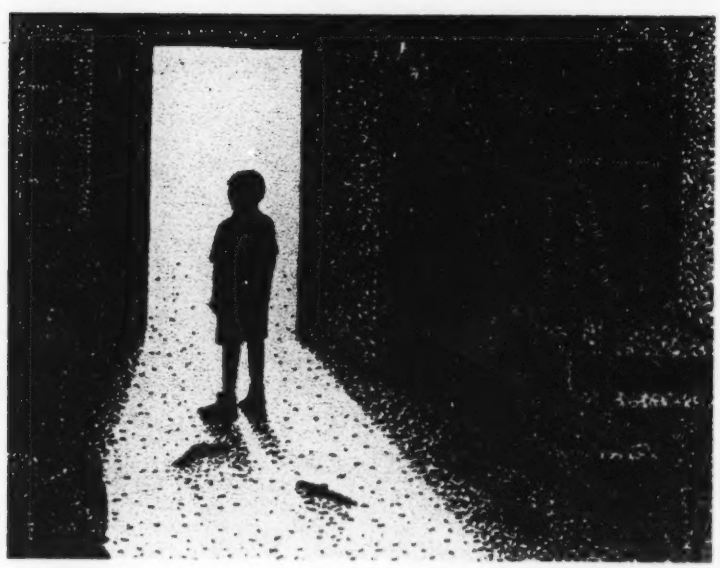
-Sallust

Resources

The Chicago Tribune, in their series titled: *Saving Our Children"* addressed the issue of sports as a crime fighting tool in young people; see for example:

Lev, Michael A. ***Sports, Recreation Are Crime-Fighting Attempts at Body, Soul*** Chicago Tribune, August 28, 1994.

The Poignant Illustration by Kevin Kreueck of the Los Angeles Times syndicate says it all:



52

TO CLAD OR NOT TO CLAD

Start on a teaching career
No B.A.? go back & get one
take C.B.E.S.T.
enroll in a credential program
take method classes
take theory classes
take 90 hours of a foreign language
CLAD ? or BCLAD ?
take M.S.A.T if needed
take P.R.A.X.I.S.
take many language classes
take BCLAD test
take R.I.C.A. test
if liberal studies B.A.? go to MSAT
18 wks. Student Teaching no pay
Clear classes
You Win! You are now a credentialed teacher

Laurie Jackson

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The cross-cultural Language and Academic Development (CLAD) credential for teachers has become a hot potato for federal funding sources, our legal system, school administrators, the classroom teacher, and parents. As a student, who obtained a working toward a teaching credential with a CLAD emphasis, I want to give you a clear understanding of what the hubbub is all about and will share my findings regarding what led to the establishment of this specialized credential, and the pros and cons related to it.

In 1964, the Civil Rights Act went into place ensuring equal educational opportunities for students from other countries. In 1968, the Bilingual Education Act (Title VII) was established making available federal funding of educational programs for non-English speakers. But according to the Little Hoover Commission, it is time to stop looking for the one best language-acquisition method and turn our attention to concentrating on student achievement.

Nathan Shappel, Chairperson of the Commission, feels everyone's goal must be the same. "We should provide children of all linguistic backgrounds the opportunity to learn English. This and other skills will allow them to be contributing, functional members of this country and state." The commission believes California has the responsibility to provide a chance for education to all children. It is not for just the "easy" children who come to school with involved parents, preschool polish, and the kind of high self-esteem that makes achievement routine. The State's record in meeting that responsibility for one million students (1/5 of five million children in California's classrooms), is "spotty at best."

The Little Hoover Commission said the new CLAD credential would replace the current certificate for bilingual and bilingual emphasis/language development specialists. This new credential will bring together teachers who serve English learners and allow for better integration of training. In the revision of standards for all teachers' preparatory programs, they will require all candidates to have cross-cultural training and education in language acquisition theories, cultural diversity, and techniques that enhance learning ability. Its premise is: all prospective teachers can address the needs of students whose first language is not English.

Multicultural education is now considered so important the National Council for Accreditation of Teacher Education (NCATE) has made it a prominent feature in teacher education programs. Requirements for fulfilling student teaching specify that the experience must be in a CLAD/BCLAD classroom with a CLAD/BCLAD master teacher. An infusion model covers six CLAD/BCLAD domains:

- ★ Knowledge about the nature, structure, the use and acquisition of first and second language
- ★ Bilingual and ELA models and methodologies
- ★ Knowledge of culture, learning styles, and cross-cultural communication
- ★ Bilingual methodology for content and literacy instruction (BCLAD only)
- ★ Culture specific knowledge (BCLAD only)
- ★ Demonstrated ability to use the language of emphasis (BCLAD only)

These programs use a combination of theory and practice and will also train CLAD candidates in the content and strategies of teaching English to non native English speakers using the syntax, semantic, and phonology systems, and Stephen Krashen's "natural approach to language acquisition."

Multicultural education is now a requirement in teacher training programs and influences federal funding to school districts, but *what exactly is it?* We get hints by looking at other requirements of the CLAD which include studies of culturally diverse and complicated human encounters. We see clues about sexism, racism, coequality of power, values clarification, and linguistic variations, among others.

Multiculturalism is based on the idea that the traditional Judeo-Christian model of American values is no longer valid for children in the public schools; these values are usually associated with white Anglo-Saxon Protestant (WASP) culture. Multi- culturalists believe that WASP culture is in decline and no other model will replace it. The American Association of Colleges for Teacher Education (AACTE) statement regarding Multicultural education is entitled "No One Model America"; therefore, many models will replace it (Blumefeld).

Through various education policies and practices, multi-culturalism legitimizes differences in the various cultures and promotes self-esteem, self-understanding, intergroup harmony and understanding and equal opportunity (Blumefeld). It also builds a sense of community and trust among the students.

The Little Hoover Commission has concluded positive results will come whenever dedicated teachers use the best educational techniques, regardless of the language-acquisition method used. The goal of CLAD training is to improve the techniques of the classroom teacher who is often unprepared for the non-English speaker. An untrained teacher's best efforts can be dubbed "Pseudo-multiculturalism" which focuses on the minority students in a superficial and unrealistic way. Think about how primary students

are given their "Indian" unit around Thanksgiving time with activities that include making headbands with feathers and fringed vests out of grocery bags. This is not a realistic portrayal of a culture. In another classroom, a teacher finds an outline of a dragon surrounding some multiplication facts and with this worksheet in hand she mentions the Chinese New Year to her students and checks off one more objective covered for the year.

Teaching techniques can effectively "build a more thoughtful community of learners: for *all students*", according to Simonson. These include:

- drama (students act out situations that have offended them or made them feel uncomfortable)
- story telling (compare "Cinderella" with "Mufaro's Beautiful daughters ")
- literature (reading stories about the immigration experience, "Journey of the Sparrow" for example, helping the students become more sensitive and heightens awareness)
- linguistic experiences ("good-bye", "see ya", "later dude", "adios", ""au revoir")
- critical thinking (students take a critical look at history, researching the accounts using multiple sources, to build a more accurate picture of what the textbooks describe)
- journals (students can air feelings about what embarrasses or hurts them)

Simpson stated that "for a true community of learners to emerge, the teacher must promote recognition and appreciation of all cultures and backgrounds. Similarities and differences should be acknowledged and discussed openly". Sensitivity to individual needs must be developed. Cultural and family traditions of each student must be recognized and valued throughout the year. By integrating a variety of Multicultural activities into the daily routine, students have a chance to discuss, share and learn about other classmates in a trusting environment.

Multiculturalism must be embedded into the curriculum, it must occur naturally, and portray cultures realistically. The following is an account of one student's experience when well-intentioned, but perhaps ill-trained, teachers throughout his school tried to meet a cultural diversity objective in their classrooms:

> A Chinese-American boy in sixth grade cuts school when the Chinese New Year approaches. Why? Not because he dislikes school or would rather be out celebrating. Each year since preschool, teachers have made a tremendous fuss over his knowledge of the Chinese New Year. They focus everyone's attention on him and ask him to recite once again his experiences and family customs. Although proud of his heritage, the boy desperately wants to fit in with his middle school peers. Like many of his classmates, he prefers not to have attention drawn to his differences. His teachers, though meaning well, do not stop to consider how he might feel or the position they put him in as the outsider. They do not bother to ask him whether or not he wants to share. Rather than being in the spotlight one more time, the boy simply finds it easier to stay home.

Teachers must reexamine their own beliefs and practices. Terry Cross discusses cultural competence in his article in the Family Resource Coalition Journal. According to him becoming culturally competent means to be able to function effectively within another family's or person's culture. It would be an impossible task for a teacher to become competent in the vast number of cultures and subgroups that gather in every classroom. Therefore, a teacher should have several key topics.

What *is not* cultural competence? It is not an artifact; a laundry lists of behaviors, values, and facts. It is not the ideal heritage of people seen through music, dance, holidays and folklore. It is not a stereotype seen in the media or objects bought and sold. It is not a generalized explanation about behavior. This maneuver is patronizing and manipulative.

So what are we to do? Cross suggests several strategies to effectively learn about other cultures. These include:

- ❑ Spend time with healthy, strong people of that culture.
- ❑ Seek out a "guide" from that culture who will expose you to new experiences and explain what that experience means to the culture.
- ❑ Spend time with that culture's literature.
- ❑ Attend cultural events . . . meet the leaders, and observe the people.
- ❑ Learn how to ask questions about the culture in sensitive ways.

According to Cross, teachers should learn how the culture functions in people's lives and what meàning it has for their ideas of education. These steps reveal how people define and deal with health issues, how relationships and primary support networks are organized (help seeking) and their child-rearing practices.

Culture shapes and influences our behavior, it does not determine it. It is easy to arrange a cultural awareness activity which involves displaying "cultural" items, costumes, foods, music and consider it a job well-done! Could this kind of activity be insulting and useless in learning about that culture? Instead I find it more productive to encourage the parents of my students to spend time in our classroom, as volunteer helpers. While there, I can observe how parents relate to their children. It becomes clear people are similar in basic needs, but different in the way they meet those needs.

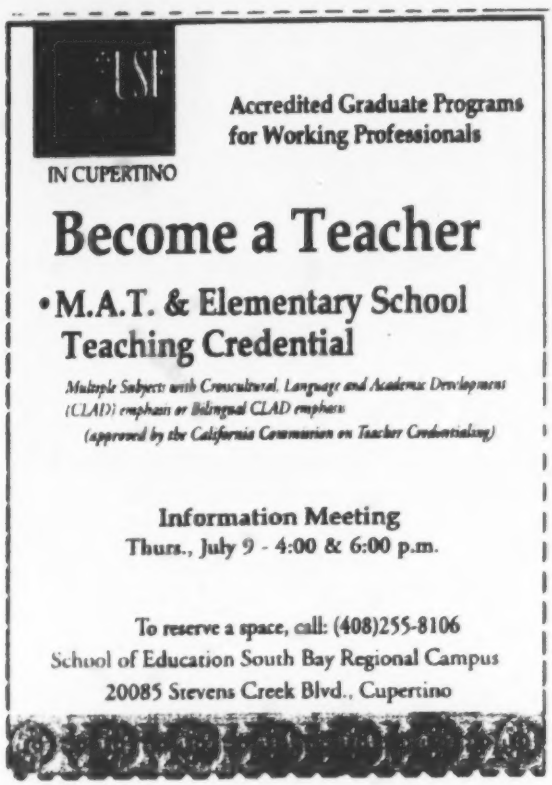
Critics of the Multicultural movement worry that "whiteness" will become invisible in our quest for sensitivity to other ethnic groups. Blumefeld notes the NEA recognizes no **AMERICAN CULTURE** in which the student may take pride; the students are to be proud of their own racial "cultural legacy" and learn to appreciate the culture of others, "but nowhere in sight is there an indigenous American culture based on peculiarly American values to appreciate, take pride in, or identify with." This new movement

toward cultural awareness should include making "whiteness" visible as a racial category and emphasize the importance of providing white students, just as with minority students, with the cultural memories that will help them recognize the historical and social nature of their identity (Giroux).

Some worry that the movement embraces not just ethnic, but also moral diversity. "The concept of moral diversity directly contradicts the Biblical concept of moral absolutes on which this nation was founded," according to Blumenfeld, yet, our public schools, in order to be accredited, are now required to teach that there are no moral absolutes, that every individual has the right to freely choose his or her morals, and that ethics are situational, he continues, "The public school system is now a market place of competing pagan and anti-Christian belief systems."

My neighbor, a practicing Mormon and mother of five, has expressed similar feelings. She is angry because her children are not allowed to celebrate Christmas and Easter at school as she did as a child with parties, music and art activities but Cinco de Mayo is allowed and the school choir can sing from the Jewish Hanukkah. She would like to see Hanukkah and Christmas both incorporated into the children's school life along with the religious and historical events and beliefs from other cultures. She feels this would allow *all* the children to feel proud of their heritages.

Criticism is also being directed at the CLAD credential requirements; the following advertisement, which appeared in a recent San Francisco Bay area Newspaper serves to illustrate the push for this type of training.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IN CUPERTINO
Accredited Graduate Programs
for Working Professionals
Become a Teacher
•M.A.T. & Elementary School Teaching Credential
Multiple Subjects with Cross-cultural, Language and Academic Development (CLAD) emphasis or Bilingual CLAD emphasis
(approved by the California Commission on Teacher Credentialing)
Information Meeting
Thurs., July 9 - 4:00 & 6:00 p.m.
To reserve a space, call: (408)255-8106
School of Education South Bay Regional Campus
20085 Stevens Creek Blvd., Cupertino

In 1996 the Federal Office for Civil Rights pressured Lodi Unified School District officials in Lodi, California to demand a CLAD credential from about five hundred of the district's teachers or lose millions of federal dollars (Stockton Record). The teachers felt the CLAD training will do little to help them, and will take money away from the purchase of reading materials, computers and building repairs. They resent the time the training

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requires which takes away from their students, and they feel the information they receive is too philosophical and not focused on relevant classroom issues.

To CLAD or not to CLAD? I believe the CLAD emphasis is a good thing. The Little Hoover Commission cites many findings which report historically we have not met our goals of graduating students who are competent English speakers. We also have missed the mark in helping students appreciate diversity.

I like the new philosophy the Commission is touting which includes these recommendations:

- reward schools for helping students become English proficient, rapidly.
- Allow local control and flexibility in creating programs to meet the needs of these students.
- Hold schools accountable for results rather than methods.
- Document use of funding for education of English learners.
- Intensify efforts to improve teaching skills and teacher awareness of language-acquisition needs rather than concentrating on trying to find teachers who can speak another language.

I could not find anything written on a goal to teach amorality, or a push for the neglecting of white students. To the contrary, the goals of the CLAD program and the techniques this training introduces will benefit each and every student, regardless of their culture or language.

Above all, let us not forget:

"Teachers with strong effective skills have successful learners."

*For dissenting opinions on the value of teaching multiculturalism see pages 1, 2, 4, 10 and 12.

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